

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 21st May 1898.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta	25,000	14th May, 1898.	
2	"Basumati" ...	Ditto	15,000	12th ditto.	
3	"Hitaishi" ...	Ditto	800	17th ditto.	
4	"Hitavadi" ...	Ditto	About 4,000	13th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto	1,600		
6	"Samay" ...	Ditto	3,000	13th ditto.	
7	"Samutthan" ...	Ditto	...		
8	"Sanjivani" ...	Ditto	3,000	14th ditto.	
9	"Som Prakash" ...	Ditto	1,000	16th ditto.	
10	"Sulabh Samachar" ...	Ditto	.....	14th ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika"	Ditto	200	14th and 16th to 19th May, 1898.	
2	"Dainik-o-Samachar Chandrika."	Ditto	1,000	14th to 18th ditto.	
3	"Samvad Prabhakar" ...	Ditto	2,000	13th to 15th, 17th and 19th May, 1898.	
4	"Samvad Purnachandrodaya"	Ditto	200	13th, 14th and 16th to 19th May, 1898.	
HINDI.					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Ditto	400		
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto	2,000		
2	"Hindi Bangavasi" ...	Ditto	6,500	16th May, 1898.	
<i>Daily.</i>					
1	"Bharat Mitra" ...	Ditto	.....	10th to 12th and 13th to 16th May, 1898.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hablul Mateen" ...	Ditto	500		
2	"Mefta-hur-safar" ...	Ditto	.....	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
URDU.					
Weekly.					
1	"Darussaltanat and Urdu Guide."	Calcutta	320	16th May, 1898.	
2	"General and Gauhariasfi"	Ditto	320	16th ditto.	
Tri-weekly.					
1	"Nusrat-ul-Islam"	Ditto	.....	13th and 16th May, 1898.	
BENGALI.					
BURDWAN DIVISION.					
Fortnightly.					
1	"Pallivasi"	Kalna	475	18th May, 1898.	
Weekly.					
1	"Bankura Darpan"	Bankura	572	16th ditto.	
2	"Burdwan Sanjivani"	Burdwan	240	10th ditto.	
3	"Chinsura Bartavaha"	Chinsura	400	8th and 16th May, 1898.	
4	"Education Gazette"	Hooghly	1,350	13th ditto	
BENGALI.					
PRESIDENCY DIVISION.					
Weekly.					
1	"Murshidabad Hitaishi"	Murshidabad	655	11th and 18th May 1898.	
2	"Pratihar"	Ditto	603	13th May 1898.	
URIYA.					
ORISSA DIVISION.					
Weekly.					
1	"Sambalpur Hitaishini"	Bamra in the Central Provinces.	.....	23rd and 30th March, 1898.	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika"	Balasore	150	24th and 31st March and 1st April 1898.	
3	"Uriya and Navasamvad"	Ditto	309	23rd, and 30th March and 6th April 1898.	
4	"Utkal Dipika"	Cuttack	400	19th and 26th March and 2nd April 1898.	
HINDI.					
PATNA DIVISION.					
Monthly.					
1	"Bihar Bandhu"	Bankipur	About 600		
Weekly.					
1	"Aryavarta"	Dinapur	1,000		
URDU.					
Weekly.					
1	"Al Punch"	Bankipur	500		
2	"Gaya Punch"	Gaya	400		
BENGALI.					
RAJSHAHI DIVISION.					
Weekly.					
1	"Hindu Ranjika"	Boalia, Rajshahi	243	11th May, 1898.	This paper is not regularly published for want of type.
2	"Rangpur Dikprakash"	Kakina, Rangpur	180	6th ditto.	
HINDI.					
Monthly.					
1	"Darjeeling Mission ke Masih Samachar Patrika."	Darjeeling	800		

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
Fortnightly.					
1	"Faridpur Hitaishini" ...	Faridpur ...	755	12th May, 1898.	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		
Weekly.					
1	"Barisal Hitaishi" ...	Barisal ...	300	15th	ditto.
2	"Charu Mihir" ...	Mymensingh ...	900	9th	ditto.
3	"Dacca Prakash" ...	Dacca ...	2,400	15th	ditto.
4	"Sanjay" ...	Faridpur ...	.....	13th	ditto.
5	"Saraswat Patra" ...	Dacca ...	About 500	14th	ditto.
ENGLISH AND BENGALI.					
Weekly.					
1	"Dacca Gazette" ...	Dacca ...	500	16th	ditto.
BENGALI.					
Fortnightly.					
1	"Tripura Hitaishi" ...	Comilla ...	450	Baisakh, 2nd fortnight 1305 (B.S.)	
Weekly.					
1	"Jyoti" ...	Chittagong ...	.....	12th May 1898.	
2	"Sansodhini" ...	Ditto ...	120	11th	ditto.
BENGALI.					
Fortnightly.					
1	"Paridarsak" ...	Sylhet ...	.....	
2	"Silchar" ...	Silchar, Cachar ...	340		

II.—HOME ADMINISTRATION.

(a)—Police.

With reference to the Barrackpore case the *Burdwan Sanjivani* of the 10th May says:—

The Barrackpore case.

The reader has scarcely heard of another murder so brutal. Be that as it may, all the accused are now in police custody. The case is *sub judice*, and we refrain from making any comments; but we respectfully request our kind-hearted Lieutenant-Governor to put a stop to such oppressions and to see that the accused in the present case get their deserts. European soldiers get off with little or no punishment in almost all cases: let not this happen in the present case. All the attempts hitherto made to check the excesses of the soldiers have failed. Their oppressions are, in fact, increasing and are becoming unbearable.

BURDWAN SANJIVANI,
May 10th, 1898.

2. The *Hitavadi* of the 13th May reiterates the complaints made in the

The case of a Police Sub-Inspector of Malda.

Faridpur Hitaishini against the Police Superintendent of Malda. Babu Sarat Chandra Pal passed the Sub-Inspectorship Examination in 1894, and was posted to Malda as a Police Sub-Inspector. Owing to an accident he was unavoidably late by two days in reaching Malda, and the Police Superintendent ordered the forfeiture of his travelling allowance. Sarat Babu appealed against this decision and thereby incurred the Superintendent's displeasure. In 1895, Sarat Babu was deputed to investigate a theft case. He had to consult the Inspector and was consequently late by two days in submitting a report. Upon this, the Police Superintendent degraded him, although he had no power to do so without the sanction of the Divisional Commissioner. Sarat Babu appealed against this decision, but his petition was not sent up to the higher authorities, and he was transferred to Sivaganj. Some members of his family fell ill and he applied for leave, but his application was rejected from the fear that he might be going away to appeal to the Commissioner against the Superintendent's decision. Some of the sick members of his family died, but still no leave was granted. He was deputed to make an enquiry into a case of rioting between Maharaja Suryya Kanta Acharyya Chaudhuri and Messrs. Jardine Skinner & Co. He undertook the risky enquiry with the help of a single constable and reported against the Company. Other Inspectors, however, reported otherwise, and Sarat Babu was again degraded for two years. That Sarat Babu's version was the correct version has, however, since transpired in the High Court. Sarat Babu appealed against the Superintendent's decision, but his petition was not forwarded. In May 1897, the Sub-Inspector appealed in person before the Divisional Commissioner and appealed against the Superintendent's decision, and that functionary ordered, on the 20th August that, this decision should not go against the Sub-Inspector, as it was not confirmed by the Commissioner, but Sarat Babu would be prosecuted if he failed to substantiate his charges against the Superintendent. The Superintendent submitted an explanation. Strange to say, no enquiry was made into the Sub-Inspector's complaints, nor was he prosecuted. But he remained degraded. Sarat Babu got a copy of this order after vainly applying for it four times. He repeatedly applied for leave, but in vain. He at last applied to the Inspector-General of Police for leave, and it was granted; but it took the Superintendent three months to communicate this order to him. Sarat Babu appealed to the Inspector-General against the Superintendent's order for his degradation but without success.

HITAVADI,
May 13th, 1898.

3. A Samastipur correspondent writes to the *Sanjivani* of the 14th May:—

An attack on a marriage party by a European.

A marriage procession was proceeding along a road near the Garhara-Hajipur branch line, which is now under construction. The music having offended the ears of a European Engineer of the line residing in a roadside bungalow, he ordered the party to stop music. They probably did not catch his order and did not, therefore, comply. Their non-compliance, however, enraged the saheb so much, that bringing out a gun, he shot six of the party, three of whom are now lying in a precarious condition. The Magistrate held a local enquiry, but the accused was not arrested.

SANJIVANI,
May 14th, 1898.

The editor prays Sir John Woodburn to hold a sifting enquiry into this matter.

BANGAVASI,
May 14th, 1898.

4. The *Bangavasi* of the 14th May contains the following report of the Barrackpore case :—

The Barrackpore case. We went to Barrackpore with a letter of introduction to Sures Babu's son, from his uncle, Dr. Amulya Charan Bose, of Calcutta. At the Barrackpore station we met a gentleman of the locality, whom we asked where Sures Babu's house was, whereupon the following conversation ensued :—

The gentleman :—It is useless to go to Sures Babu's house. It is worse than useless to hear anything about the murder. There is no remedy against such outrages. It is distressing to hear the story of the murder repeated again and again.

Ourselves :—Such outrages ought to be brought to the notice of the Government.

The gentleman :—Do you think, Sir, that these occurrences do not come to the notice of the Government—of the Government which is governing such a vast country in such a way ?

Ourselves :—It is our conviction that many things come to the notice of the Government in a distorted form. Hence disorder.

The tone of our remarks evidently offended the gentleman. He made no reply, called for a hackney carriage, gave the driver the directions of Sures Babu's house, and left us with these remarks : "Oppression by European soldiers is inevitable so long as there is a cantonment at Barrackpore."

Thoughts crowded into our mind on our way to Sures Babu's house. It took us only a few minutes to reach it. Sures Babu's son, Ashu Babu, responded to our call. We showed him the letter of introduction, and he took us to the upper flat of the house, which was cracked in innumerable places in the last year's earthquake. Ashu Babu welcomed us with a heavy heart and a mournful countenance. "I am ready," said he, "to tell you all that I know about this painful incident, but it will almost break my heart to relate it. It would not have pained me so much if my father had died from an accident, such as drowning or a fall, snake-bite or a stroke of lightning. But no. My father was mercilessly kicked to death by three soldiers, and we were all in the house ! Oh ! it breaks my heart when I think of this. Will not God do us justice ? I saw my father lying in the dispensary weltering in blood and with bruises all over his body. A doctor was dressing his wounds. I could not bear that sight and shut my eyes. My father was alive for twenty-eight hours, but I remained tongue-tied, and could not call him 'father.' Sir, is there no justice even in heaven ?"

We left the grief-stricken son and sought an interview with Sures Babu's cousin, Narayan Babu, who gave us the following narrative :—

As I entered the dispensary I saw my cousin (Sures Babu) lying unconscious on a couch in his drawing room. There was a gaping wound, three inches wide, on the left side of his head. There were black marks all over the face evidently inflicted by fists. There were also bruises near his ears and on the right side of his belly, no doubt inflicted by kicks. About ten or twelve pounds of blood flowed out from his head. This loss of blood and the concussion of the brain made him senseless, and he never regained consciousness. He died twenty-hours after he became unconscious. Dr. Keogh was called in and dressed his wounds. My cousin remained in his dispensary up to 2-30 A.M. He was subsequently sent to the hospital.

We gathered the following facts from other people :—

On the day of the murder three European soldiers belonging to the Barrackpore cantonment took out passes from their Commanding Officer at 2 P. M. and started for Calcutta. They were Driver Wynne, Gunner Wicks, and Gunner Reid. They belong to the 48th Regiment. At about 9 P.M. they returned from Calcutta. From the Barrackpore station they wended their way towards the cantonment. On the road they took two bottles of lemonade from a shop, and filthily abused the shop-keeper when he demanded the price. They then went straight to the police-station and asked the head-constable to fetch them a hackney carriage. The head-constable made no reply, and the three sons of Mars went away. On their way they found, at Sures Babu's

door, a carriage and a pair. Two of them at once entered into the carriage and the third ordered the coachman to drive. On his refusing to do so, the soldier whipped one of the horses so violently that it broke away from the carriage. The horse, worth about Rs. 300, has not yet returned. In the meantime the two soldiers who were inside the carriage came out and inflicted cuts on the coachman's face with the whip. The noise brought Sures Babu to the door. He remonstrated with the soldiers, and told them that he would report against them to their Officer. This infuriated the soldiers, and they began to pelt the dispensary windows and panes with brickbats. Upon this Sures Babu somewhat roughly ordered the soldiers to leave his house. Instantly one of them held Sures Babu by the hand and another struck him a severe blow, which stunned him, and he fell on the ground. The brutes then began to kick his senseless body with their boots. Blood began to flow out in torrents, and Sures Babu lay weltering in blood and mud. The coachman and the *syce* raised an alarm and a crowd gathered. Upon this the offenders took to their heels. One of them, not being able to keep pace with his companions, entered a hut looking like a *masjid*, and the other two soldiers shut the door, thinking that no one would suspect that anybody was in. A *fakir*, however, who was telling his beads close to the hut, witnessed everything, and handed over the soldier to the police. Gunner Wicks, one of the other two soldiers, hotly pursued, left his helmet behind. Sures Babu was then taken to the dispensary and attended to. The Sub-Inspectors of Chanak and Barrackpore appeared on the scene and so also the Cantonment Magistrate, the Commanding Officer of the 48th Regiment and Surgeon-Major Keogh. Doctor Keogh dressed the wound and made arrangements for sending the injured man to the hospital. Sures Babu did not regain his consciousness.

All the three soldiers have been arrested. They have brought a cross case against the villagers, saying that they were murderously assaulted by them, and were forced to commit the murder in self-defence. The District Magistrate of the 24-Parganas made an enquiry into the case and has committed the soldiers to the Sessions. We anxiously await the decision.

The Hon'ble Babu Surendra Nath Banerji, we are glad to see, is up and doing and is trying his best to bring the offenders to justice. He has sent the following telegram to India:—

Indian society shocked at a cowardly outrage on Mr. Sircar, well-known doctor of extensive practice. He, Municipal Chairman, Barrackpore, Honorary Magistrate, brutally kicked to death by three European soldiers within fifty yards of police outpost close to the railway station. Assault utterly unprovoked. Soldiers attacked Dr. Sircar's carriage. On his remonstrating broke his window panes, and brutally assaulted him. One soldier took refuge in a mosque; when arrested, in reply to the Police Inspector said, "You are insulting me before niggers." Two soldiers fled, one leaving his helmet. Such cases of frequent occurrence. Offenders invariably go scot-free.

DACCA PRAKASH,
May 15th, 1898.

5. A correspondent of the *Dacca Prakash* of the 15th May reports that the village of Sekharnagar in the Dacca district is infested by a gang of *badmashes* of the *Chandal* or *Bhumali* caste, who have come from Tirthaghata, Singardek, Sridharkhola, &c. They hide themselves in the jungles, on the lands of one Aswini Chakravarti, near the Muchipara, and attempt to outrage *muchi* women and make obscene gestures before them, as they go out to fetch water from the river. One of the *badmashes* broke into the house of one Srinath *muchi* at night, some days ago, and attempted to outrage his wife. Most of the *muchi* men have to go abroad in this season of the year, and hence special opportunities are afforded to these *badmashes*. The *muchis* are a poor class, and cannot afford to go to law. It is hoped that the Subdivisional Officer, Fazlal Karim, will be pleased to take up their case, and adopt severe measures to put down these *badmashes*. A proper enquiry will bring to light all the details of the matter, of which only a few have been mentioned here.

(b)—Working of the Courts.

6. The *Charu Mihir* of the 9th May complains of certain irregularities in the working of the civil courts in Mymensingh town. Cheques filed in these courts are not paid for more than two months. Again, contrary to

CHARU MIHIR,
May 9th, 1898.

Irregularities in the Mymensingh civil courts.

the practice of the courts, the pleaders there are not allowed to see the orders which are passed in any case before the day of hearing. It is all owing to the negligence of the Judges and other high officials of the courts, whose attention is accordingly invited to these points.

JYOTI,
May 12th, 1898.

7. Referring to the improper conduct, previously reported, of the Subordinate-Judge of Chittagong towards the local junior pleaders, the *Jyoti* of the 12th May adds that the Subordinate Judge has got a habit of stretching out his legs on his table during the hearing of a case and while the pleader might be speaking to him. He has also refused to grant commissions to Committee pleaders. The District Judge and the High Court are asked to make an enquire.

HITAVADI,
May 13th, 1898.

8. The *Hitavadi* of the 13th May understands that in the Gaya theft case the boy who was prosecuted by the District Magistrate for stealing fruit from a tree in his compound has been sentenced to six months' imprisonment. The punishment in the Gaya theft case. The decision in the case does not surprise the writer. In a case in which the District Magistrate himself is the prosecutor it is nothing strange that the Magistrate under him should severely punish the accused. A boy may, in a boyish freak, do something wrong, but in no civilised country is he likely to be severely punished.

(d)—Education.

JYOTI,
May 12th, 1898.

9. The *Jyoti* of the 12th May reports that the Deputy Inspector of Schools, Chittagong, has withheld the salaries of the teachers of certain Government-aided pathshalas for two or three months, and remarks that this has resulted in great hardship to those poor men.

Non-payment of salaries to path-sala teachers in Chittagong.

(e)—Local Self-Government and Municipal Administration.

RANGPUR DIK-
PRAKASH,
May 5th, 1898.

10. A correspondent of the *Rangpur Dik Prakash* of the 5th May reports severe water-scarcity in village Tulsighat, in the Rangpur district. No rain has fallen as yet, although the month of *Baisakh* is nearing its end. Water-scarcity in a Rangpur village.

CHARU MIHIR,
May 9th, 1898.

Theft and arson are daily occurrences in the village. 11. A correspondent of the *Charu Mihir* of the 9th May complains of sore water-scarcity in villages within *mauza* Hasil, in the Jamalpur subdivision of the Mymensingh district. There is a tank in Jamalpur which its owner was ready to give over to the Jamalpur Local Board on condition of its undertaking to repair it. It has not yet been repaired, although many representations have been made to the Board regarding it. There is no well-to-do person in the locality who can have a tank dug at his own expense.

A correspondent of the same paper reports water-scarcity and a consequent outbreak of malarial fever in village Astadhar, and requests the District Board to have a tank dug in the village.

BURDWAN SANJIVANI,
May 10th, 1898.

12. A Raniganj correspondent of the *Burdwan Sanjivani* of the 10th May complains of the apathy of the local municipality in the matter of water-scarcity in the town. It is said that in a few days more there will be a dearth of drinking water, not to speak of water for other use. The overseer and the officer in charge have been helping in the watering of the garden of Babu Jagannath Marwari, while the water in the municipal tank is getting scantier and scantier. Petitions have been submitted by the rate-payers in this connection, but without effect.

SANSODHINI,
May 11th, 1898.

13. The *Sansodhini* of the 11th May has the following with regard to the Chittagong District Board:— The proposed change in the composition of the Chittagong District Board. A report has gone abroad that the Magistrate of Chittagong intends to remove *khas tahsildars* from the District Board, and to appoint certain rural sub-registrars and European railway officials in their place. We for ourselves do not believe our able Magistrate to be capable of such a mistake. The receipts of Government from the Chittagong district from the road cess, ferries, pounds, &c., are close

upon Rs. 2,50,000, a sum realised by the District Board alone, and which ought to be at their sole disposal. Now, to discharge their onerous duties properly, the District Board require to be composed of able and experienced members. The *khas tahsildars* are peculiarly fitted for the membership by the special opportunities they enjoy, in the course of their mufassal tours, of becoming acquainted with the internal condition of the district. Their removal would accordingly weaken the District Board. The rural sub-registrars and railway servants sought to be substituted are in no way superior to the *tahsildars* in point of ability or experience. Sub-registrars would be particularly unfortunate selections; they are generally ill-educated, and cannot be trusted to make a proper use of the funds of the Board.

14. Regarding the Chaktai *ghât* in Chittagong town on the Karnafuli, the *Jyoti* of the 12th May complains that boat-passengers at the *ghât* have to wade through about 200 yards of knee-deep mud in crossing the *char*, which stretches a good way into the river. The District Board is requested to construct a road from the east of the bridge that stands there, and running southwards, and a floating bridge over the *char*, to serve as the landing-place for passengers. The work will not be very expensive.

JYOTI,
May 12th, 1898.

The Chaktai *ghât* in Chittagong.

(g)—Railways and communications, including canals, and Irrigation.

15. The *Chinsura Bartavaha* of the 8th May asks the East Indian Railway authorities to have a *zanana* waiting-room constructed at the Hooghly *ghât* station, adding that it will not only be to the convenience of passengers, but will also prove profitable to the Company.

CHINSURA
BARTAVAHA,
May 8th, 1898.

16. A correspondent writes to the *Sanjivani* of the 14th May complaining of certain inconveniences experienced by passengers by the Assam-Bengal Railway:—

SANJIVANI,
May 14th, 1898.

Some railway complaints.

1. Only five cars compose the daily passenger train from Badarpur to Chandpur. The accommodation being very limited, the cars are always packed, so much so, that wagons have often to be attached for the use of passengers.
2. There is no separate accommodation for female passengers.
3. There being no intermediate class cars, middle class people unable to travel second class, have to jostle and herd with coolies in the third class.
4. Passengers get no drinking-water at the stations in this hot weather.
5. Passengers have to wait three hours at Laksham Junction for transhipment, at dead of night, and without any covering over their heads.

(h).—General.

17. The *Rangpur Dik-prakash* of the 5th May remarks that the beneficent assurances of the Lieutenant-Governor have convinced the people of the country that they have nothing to fear from the plague and plague measures under the humane British Government. His Honour's speech announcing the plague proceeded from a kind and generous heart.

RANGPUR DIK-
PRAKASH.
May 5th, 1898.

18. The *Charu Mihir* of the 9th May has the following on the plague measures adopted in Bengal:—
It is rightly thought that to the lamentable failure of the plague policy pursued by the Bombay Government we owe the judicious measures adopted in Bengal. The people of this country care nothing for the plague itself. Segregation is the thing they fear, and the prompt assurances of the Government on this point have at once divested the disease of its terrors and arrested the stampede out of Calcutta.

CHARU MIHIR
May 9th, 1898.

Referring to the alarming frequency of the plague riots in Calcutta and elsewhere, the writer says:—It should be remembered that the educated Indian community have no hand in these riots. They are got up entirely by the lower classes. This alone should go a good way towards changing the unfavourable attitude of certain high officials towards the educated native community. Educated natives are not hostile to the Government, here or in Bombay. They appreciate the benefits of English rule, and do not, as has

been sometimes alleged, create mischief by misrepresenting the intentions of the Government. Nor are even the lower classes of this country, who get up these riots, wholly unamenable to reason. They are far more sober and law-abiding than is generally supposed. It is strange that the Government should ever have deemed rigorous laws to be necessary for this country.

The plague scare has spread far into the mufassal. The mere erection of a plague hospital in a town such as Mymensingh will have the effect of scaring away the inhabitants.

As to inoculation, we ought to accept on trust the statements of eminent European physicians in regard to its efficacy; but, then, we have serious doubts as to the expediency of introducing it in places where the plague has not yet appeared. It would be like introducing the infection in uninfected places.

CHARU MIHIR,
May 9th, 1898.

19. A correspondent of the same paper reports that cholera still rages in village Charikona, in Mymensingh, and that the doctor recently sent by Government to Katihadi has been recalled to the great misfortune of the neighbouring villages, and posted to Mumurdia. The Government is requested to post another doctor to Katihadi.

RDWAN SANJIVANI,
May 10th, 1898.

20. The *Burdwan Sanjivani* of the 10th May observes that the Bengal Chamber of Commerce has requested the Government to enforce segregation when the Government itself has, in the interest of the subject population, decided not to do so.

Granting that the Chamber is right in saying that trade will suffer if there be no segregation, the loss to English merchants, if there be no segregation, will at best be trifling, but with enforced segregation, there will be no end to the sufferings of the people, without at the same time any diminution of the disease. The prospect of segregation has created so great a panic that people are leaving their ancestral homes. The attitude which has been taken up by the Bengal Government in this connection has earned for Sir John Woodburn and the British Government the blessings of the people. It is a pity, however, that the Chamber has come forward to spoil everything. The merchants have long been trading here, and they have made immense profits with the help of the citizens of Calcutta. Can they not sacrifice some prospect of profit for the sake of these citizens?

BASUMATI,
May 12th, 1898.

21. There is no doubt, says the *Basumati* of the 12th May, that the release of the Natu brothers will give satisfaction to all Indians and to all friends of India in England. Their satisfaction would have been greater if Mr. Tilak also had been released.

BASUMATI.

22. The same paper thanks Sir John Woodburn for his sympathy for the people, and says that under him Bengal will enjoy peace and prosperity. While most of the dignitaries of State are enjoying themselves on the cool heights of Simla in a right regal style, Sir John is engaged in re-assuring his subjects in the grilling heat of the plains. The other day, while visiting the Isolation Hospital at Maniktala, His Honour was moved by the piteous cries of the widow of a deceased patient, and gave her Rs. 10. It is thus that kind-hearted officials, like Sir Antony MacDonnell and Mr. Cotton, win the love and respect of the subject people.

BASUMATI.

23. The same paper says:—
There is a baseless and unpleasant rumour to the effect that Sir John Woodburn has resigned the Lieutenant-Governorship owing to disagreement with the Viceroy in connection with the enforcement of the plague regulations. Under instructions from the Government of India, Vigilance Committees have been formed to make a house-to-house search. But a few will understand why this is being done. Though the search will be made by the Municipal Commissioners and not by the police, it will only give an impetus to the exodus. It would have been well if the work of the Committees had not already commenced, for there is virtually no concealment of cases. Those in Bhawanipur who stayed through the first panic, have now left for fear of the Vigilance Committees. Everyone should try to re-assure the illiterate, and help the authorities in quieting them.

24. The same paper says:—

The question of the concealment of plague cases.

The Health Officer, Dr. Cook, is apparently sorry that there are no fresh cases of plague. He mournfully declares that it is impossible that there has been no plague for four days, that there are no reports of fresh attacks because cases are being concealed, and that this is so because the police have been instructed to remain aloof. All this may be true; it may not even be impossible that people are concealing plague cases; but there is one question: Can death be concealed? This is not practicable in Calcutta; and the Health Officer must be a foolish man to believe that deaths are being concealed.

If it be that more cases are occurring than are reported, it may be that they are not resulting in death, and are therefore escaping detection. If it be so, it is all very well and a hopeful thing too.

Dr. Cook thinks that concealment of cases has been possible because the police cannot interfere. The police have been withdrawn by those who can appoint or dismiss men like Dr. Cook. But if the task of enquiring whether there is plague or not had been placed in the hands of the police, it would never have been done, for one may easily imagine for oneself what answer the police would have received to their enquiries.

The panic among women and illiterate people will increase if they hear how Dr. Cook is thinking in this matter; and there will be exodus once again.

25. The *Hitavadi* of the 13th May regrets that an invidious distinction is

Plague hospitals for natives and Europeans.

going to be made between Natives and Europeans in the matter of segregation. The new hospital at Bhawanipore is going to be set apart for the Europeans, while the Maniktala hospital is to be set apart exclusively for the natives. Let those who can afford to do so make arrangements, at their own cost, for separate hospitals for their own use; for the Europeans, the Government is making satisfactory arrangements at the public cost. The making of such distinction, however, is by no means good in a crisis like this.

26. The same paper has the following:—

The question of a gold currency in India.

A Committee has been appointed in England to enquire into the currency policy of the Government of India, and many currency experts are expected to give evidence before it. In the meantime the Government has issued a currency despatch, in which it has laid down the line of action which it proposes to follow in regard to the Indian currency. The despatch advocates bimetallism for India and proposes to import gold coins from England instead of minting them at home. This imported gold currency is to be substituted for what is called "the redundant silver currency." Every year about ten crores of rupees are to be converted into bullion and sold at a loss of about four crores of rupees. This loss, however, says the Government, will be recouped by the expected fall in the rate of exchange consequent on the introduction of the gold currency.

We, however, fail to understand the cogency of the official argument. It is a mad policy to try to introduce a gold currency in a country where the cowry (shell) is still largely used as a medium of exchange. Tightness of money is already being keenly felt. Has the Government ever taken into consideration the dire consequences which are sure to overtake the policy of melting down ten crores of rupees, and selling them off as bullion instead of opening the mints to a free coinage of silver? There is a superfluity of silver in the country, but a scarcity of rupees, and this has raised the Bank rates of interest. The introduction of the gold currency will no doubt dispense with the necessity of a certain amount of coined silver, but will that be of any good whatever? The contraction of the money market not being removed, is it at all likely that the Bank rates of interest will fall?

27. The same paper complains against the Rural Sub-registrar of Kalaroa,

Complaint against a Rural Sub-registrar.

in the Khulna district. It is alleged that one Bholanath Ganguli complained to the District Registrar of Khulna that the Sub-registrar was in the habit of "systematically levying blackmail from persons resorting to his office for registration of deeds." The District Registrar ordered the Special Sub-registrar to make an enquiry into the complaint, and the latter, after

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examining a few witnesses on both sides, came to the conclusion that the Rural Sub-registrar was in the habit of taking illegal gratifications through his *amlas*. Nothing, however, has been done to punish the Rural Sub-registrar, and the Special Sub-registrar's report has evidently been shelved. The Rural Sub-registrar is still in Kalaroa and he is still taking bribes under a cloak too thin to conceal his corrupt practices.

HITAVADI,
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28. The same paper has the following:—

The plague scare in Calcutta.

Everyone ought to know that compulsory inoculation is far from the mind of the authorities. Every educated person in the country ought to convince the illiterate masses that if they get excited without a reason and assault anyone and everyone whom they wantonly take for an inoculator, they will be severely dealt with, and they and they alone will be responsible for any severe measure that the authorities may be forced to take against them. If you have faith in inoculation, get yourself inoculated. If not, do not get yourself inoculated. To be inoculated or not to be inoculated is entirely at your discretion. No one has the right to kick up a row and create a disturbance. The *badmashes* who profit by a disturbance of the public peace are seeking opportunities to create disturbances. Do not allow yourselves to be misguided by these *badmashes*.

To assault anyone and everyone on the wanton supposition that he is an inoculator is sure to bring oneself under the law. Remember that even official patience and forbearance have their limits. The Lieutenant-Governor has shown us great favour and consideration in this crisis, and there will be no reason to blame the authorities if, through the rashness of rioters, we come to be deprived of the favour we have been shown. Inoculation may be good, or it may be bad, but why fight and kick up a row? Everyone, high or low, ought to understand that no one authorised by the Government, is going about searching for people to be inoculated. The Government advocates inoculation because it thinks it to be beneficial. If you agree with the Government get yourself inoculated. If not, do not get yourself inoculated. Everyone is at liberty to act as he likes.

At present, however, the inoculation scare may be said to be subsiding and the inspection scare is increasing. People who took courage from the Lieutenant-Governor's assurances are now gradually finding out that, practically speaking, nothing but inoculation is a protection against segregation. House-to-house visitation and inspection by Ward Committees is not likely to be palatable to the public. That the inspection will not be carried on by the police or the military does not reassure the public, and the exodus has begun anew. The Government has organised voluntary Vigilance Committees for house-to-house visitation, most probably out of deference to the opinion of the Bengal Chamber of Commerce, but even this arrangement is not likely to prove successful. Arrangements made for the inspection of dead bodies at cemeteries and burning ghâts will be better calculated to lead to a detection of cases of plague without irritating the public mind to any very great extent. The fear of compulsory segregation, however, is sure to lead people to conceal suspicious cases.

Nothing objectionable is, however, likely to take place during plague inspection if the public try their best to keep the authorities in preventing the spread of the plague. That the Vigilance Committees will not be accompanied by the police or the military is a sufficient guarantee that there will be no oppression. If even in spite of this guarantee we oppose inspection, the authorities will be obliged to adopt drastic measures.

HITAVADI.

29. The same paper has the following:—

The people's want of confidence in the Government.

Why have the people lost their confidence in the Government? Fifty years ago, the Indian people used to place implicit reliance upon the justice and impartiality of the Government, and even the Sepoy Mutiny failed to shake their confidence in British rule. But now after a century of peace and tranquillity, the people have come to look upon the Government with distrust. What is the cause of this popular distrust? It is true that the British Government has done signal services to the people, and countless are its acts of benevolence. But it is human nature to ignore a thousand instances of good service and make much of a single instance of injustice and oppression.

To tell the truth, some acts of the high officials of the Government have shaken the confidence of the Indian people in its justice and impartiality. Let us say whatever we may to the contrary, there is little doubt that we can no longer trust the Government as sincerely as we used to do before. Fear has taken the place of love and respect. We fear the British Government; we do not love it. The cow which has once escaped from a burning hut is sure to mistake a crimson cloud for a fire. The Indian people are starting and smelling danger at every step.

And no wonder. The Indian people saw the sacred Proclamation of Her Gracious Majesty the Queen treated by the officials as a dead letter. They found the Government imposing a tax for one purpose and then applying it to another, in direct violation of the promise it made not to do so. They found an invidious distinction made between natives and Europeans in court trials. How can we expect that after this the Indian people will continue to believe in the justice and impartiality of the Government. It was only the other day that in Bombay a European soldier forcibly took possession of the wares of a vendor of sweetmeats and thrashed the poor man when he asked the son of Mars to pay for the sweetmeats he had eaten. The soldier was let off with only four months' imprisonment. On the other hand, a native of Umballa has been sentenced to transportation for life for assaulting a Missionary lady. Are these instances of race distinction in the administration of justice calculated to inspire the people with confidence? It is no use concealing the fact that the Indian people, high and low, are gradually losing their confidence in the Government, and it is the bounden duty of the rulers as well as the ruled to take immediate steps to restore that confidence.

It rarely occurs to the people to take into their consideration the peace and tranquillity which they enjoy under British rule. Under that rule our life and property are secure, and our honour is safe. For this we love and respect the Government, but it will be telling an untruth if we do not admit that this love and respect is being defiled by distrust. The British Government is not a tyrannical Government, and all expect to live in peace and tranquillity under its protection. This is the reason why even a trifling instance of injustice or oppression throws the people into a panic, and creates distrust and suspicion in their minds. But this state of things should not be allowed to continue.

The policy of repression followed in Bombay last year has had for its consequence this year's exodus from Calcutta. People have fled and are still flying from the town, and have not stopped to count the loss which they are sure to incur by so doing. The Government's assurances have failed to allay the fear and anxiety of the people. Why is this so? The Government has incurred a large expenditure, and has undergone great trouble in its efforts to stamp out the plague, but the people, terrified and panic-stricken, are hurrying out of the town. Is not this a matter of deep regret? The Government wishes the people well, but why cannot the people rely upon its assurances?

The rulers as well as the ruled should take the above into their consideration. It should be the duty of all to foster a feeling of mutual confidence and love between the rulers and the ruled. Unfortunately, however, the number of English officials who care to study the mind of the people is gradually diminishing. Let the Government study the mind of the people and consult their feelings, sentiments and prejudices in everything, and the people will learn to confide in it and love and respect it. Confidence begets confidence, and love begets love. Let the Government show that it loves the people and the people will not be slow in showing that they love the Government. The plague policy of Lord Sandhurst has so far disheartened the people that even the assurances of a ruler like Sir John Woodburn have failed to allay their anxiety. They fear that a kind-hearted ruler like Sir John Woodburn will not remain long in his post, and will be compelled to retire. Popular distrust is at the root of this false belief. Sir John Woodburn alone will not be able to remove it. If his Secretaries follow his example they may do some good.

One word more and we have done. Our welfare depends upon the stability of British rule. Let, therefore, the rulers and the ruled try their best to foster sympathy and confidence among themselves. The people are weak and naturally suspicious. Let the authorities proceed cautiously and act in a forbearing spirit. Otherwise the panic that prevails will not be laid at rest.

EDUCATION
GAZETTE,
May 13th, 1898.

30. The *Education Gazette* of the 13th May has the following on segregation and isolation hospitals:—

Segregation and isolation no new thing in this country.

Not the hundredth part of the trouble and rough handling which respectable families experienced in their ill-advised stampede out of the town at railway and steamer stations will be inflicted on those who remain, by the Government measures of segregation and isolation. Only experienced physicians will be asked to ascertain whether one has got the plague or not; and when they pronounce one to be plague-stricken, he will be as good as a dead man, so that his removal to the hospital ought not to cause any extraordinary anxiety. Do we not ourselves have our moribund men carried to the river bank and lodged in the *vara-doari* room there? Let Government only call these hospitals *vara-doari* or *Ganga-yátri-nivas*, instead of isolation hospitals, let the assurance be given that the patient (*Ganga-yátri*) there will be treated by his family doctor as well by a European doctor sent by Government; let the segregation of the patient's family amount to asking them to live for a time with the *Ganga-yátri*, in a house set apart for the purpose, near the *Ganga-yátri-nivas*; and all these apparently insuperable difficulties will be at an end. It is the name, hospital, and the fact of its not being set up at the riverside which have more than anything else frightened the people into thinking that it is a place where native caste, customs, and feeling will be grievously outraged, and which is therefore to be avoided by all means.

It is hoped that the Government will arrange to have plague hospitals in the mufassal built on river banks near burning *gháts*, and will give them such Bengali denominations as *Yátri-nivas*, *Ganga-vási-nivas*, &c.

SANJAY,
May 13th, 1898.

31. The *Sanjay* of the 13th May suggests, in view of the possibility of the plague infection being carried into the mufassal by railways and steamers, that for the safety of East Bengal, a plague inspector may be posted to

Two suggestions in connection with the plague.

Goalundo to examine the large number of passengers from Calcutta who stop there every day. The inspector, it need not be added, should deal with the passengers kindly and considerately, and it should be seen that there be no oppression of them.

As to inoculation, the writer remarks that the question of its efficacy and innocuousness should first be referred to the best medical authorities in Europe. If they pronounce in its favour, people will have no objection to it. But it should be seen that the remedy is brought before the patient dies. Again, it is too often the fault of the official that turns a benevolently intended measure of Government into an engine of oppression. It is hoped that no such thing will be allowed by Government to take place. Mild and conciliatory measures always succeed better with the people than force or threats. In an auspicious moment, indeed, has Sir John Woodburn assumed the reins of Government. His cheering assurances regarding the plague measures to be adopted here have completely won the hearts of the people. May he have a long life and may he continue to do his paternal duty by the starving millions of the country with his wonted zeal and large-heartedness!

BANGAVASI,
May 14th, 1898.

32. Raja Binay Krishna and his family, writes the *Bangavasi* of the 14th May, have been inoculated with plague serum.

Inoculation rumours.

This has taken many by surprise, and lower-class people are still giving out that the Raja and his family have been inoculated with rose water, whereas they will be inoculated with poison. It is entirely at one's discretion to be or not to be inoculated, and let no one, out of an unreasonable panic, circulate false rumours impugning the motives of the Government. In this plague question the Government makes no distinction between rich and poor, high and low.

BANGAVASI.

33. The same paper refers to the formation of a "Press Committee" at Poona. According to a telegram in the *Englishman*,

The Poona Press Committee.

"the native papers of Poona are to send copies of their papers to the Committee." This is all right. Native papers alone are to come under the supervision of this Committee. A race distinction should by all means be observed in such matters, so that we may be always kept in mind that we are all black men, and that there is a regular official agency to keep us under control. The policy of bringing the black and the white under one and the

same law is sure to lead to undesirable consequences. Such a policy inflates us with vanity, and like the frog in the fable we try to swell our small body into elephantine proportions. The white man belongs to the ruling race and there ought to be a different law for him. The Poona authorities are right. The native journalist of Poona will now be able to sleep in peace.

34. The same paper writes as follows:—

What people should do in this crisis. follows:—

"I have read with great interest, and repeated to the Lieutenant-Governor, the substance of your article appealing to people not to leave Calcutta and to return as soon as possible, and your description, with illustration, of the Maniktala Hospital. The Lieutenant-Governor desires me to thank you for your wise and prudent counsels to the people in this matter."

The present is, in our opinion, a critical time for the country, and it behoves us, one and all, to try our best to help the Government instead of wasting our time on fruitless controversy. This is not the time when we should play the sage and pretend to counsel the Government. This is the time when we should carry out the behests of the Government without hesitation. If the Lieutenant-Governor thanks us for our faithfully doing our duty, well and good. We, however, do not hanker for thanks. It is our humble request to the public that they should not leave the town in fear. It will be no wonder if the illiterate masses be excited when they see educated people in touch with the Government hurrying out of the town. How is it that the men whose sole ambition in life is to dress as Englishmen and live as Englishmen, have so little confidence in the English Government? Is that Government so tyrannical that it will violate the privacy of our women and needlessly drag our wives and children away from our homes?

35. The same paper has the following:—

The Vigilance Committees. From some source we came to understand that it was the impression of many high European officials that the Vigilance Committees would not be able to work properly, and that search parties would have to be formed. Accordingly, we wrote a letter to Mr. Risley, and from his reply we understand that no search parties will be organised if the Ward Committees work well. "If they do not, and the Government finds that deaths from plague are being concealed, then regular search parties will have to be organised."

It is thus quite clear that everything now depends upon the efficiency and activity of the Ward Committees. If they can work zealously and vigorously, no search parties will be organised in Calcutta. Will the members of the Ward Committees be able to discharge their duties to the satisfaction of the Government in these days of panic and excitement? That they do not lack the ability to do so goes without saying. But it should be considered whether they have the necessary zeal and enthusiasm for the performance of their duties. Individual members of the committees may be patient, persevering and spirited, but are all the forty members of a committee equally zealous and enthusiastic? We say all this because it is our sad experience that Bengalis can never do a thing well when they try to do it united. We hope this will not be the case with the Ward Committees.

We cannot blame the Government for its plague policy. We Hindus know that there is no remedy against death, no preventive for a *mahamari* (plague). But the Government, with science at its back, is of opinion that there is a remedy against every evil, and it is acting upon that belief. The Government has, moreover, entered into a covenant with other nations, and has been compelled by the terms of that covenant to act in a way distasteful to the people. This being the case, we should not waste our time on fruitless controversy, but act in obedience to the orders of the Government.

But there is one word to be said on behalf of the Ward Committees. They will have to run a great risk in carrying on house-to-house visitation. The *badmashes* and the excitable mob, who assault people on the suspicion that they are inoculators, will strongly resent the visits of the Vigilance Committees. The Vigilance Committees may in this way be prevented from working vigorously.

BANGAVASI,
May 14th, 1898.

BANGAVASI.

We earnestly request the members of the Ward Committees to try their utmost to discharge their duties with heart within and God overhead. They are on their trial. This is the time when they should try their best to serve the Government and save the honour of their wives and children.

BANGAVASI,
May 14th, 1898.

36. The same paper has the following with reference to the memorial issued from the *Indian Daily News* office, praying for home segregation:—

Segregation and isolation inevitable.

We know that such a prayer cannot be and will not be, granted. The Hon'ble Mr. Turner, Vice-President of the Bengal Chamber of Commerce, has written a letter to the press, protesting against the memorial issued from the *Indian Daily News* office. From this letter it is quite clear why such a reasonable prayer as that made in the memorial, is likely to be rejected by the Government.

Year before last, when the plague was raging in Bombay, the European Powers proclaimed quarantine against India. This meant a death-blow to English commerce, and was likely to cause irritation between England and the other European countries. A Conference of the representatives of all the powers was therefore called at Venice, and several conclusions were arrived at, which were embodied in a convention called the Venice Convention. According to the terms of this Convention the Government of a country affected by plague is bound to keep the other Governments acquainted with the course of the epidemic and to carry on segregation isolation, and disinfection. If the Government abolishes segregation and isolation in Calcutta, it will violate one of the terms of the Venice Convention, and will thereby give the jealous European Powers a pretext for ruining Indian trade. Mr. Turner, as a great merchant, knows this well, and this is the reason why he has sounded a note of warning to those agitators who are praying for the abolition of segregation and isolation. We are, therefore, constrained to say that if the plague rage in all its fury in Calcutta, segregation and isolation will be strictly enforced.

Lately we paid a visit to a high Government official, and, in the course of our conversation, asked him why the Government insisted on segregation and isolation in the case of plague, while no such thing was insisted on in the case of cholera, small-pox, malaria and other epidemics. The official smiled and gave us a copy of the Venice Convention, a glance into which convinced us that the Government had no alternative but to enforce segregation and isolation on the outbreak of plague. Many Englishmen of position and high European officials agree with us in thinking that segregation is useless as a plague-preventive measure. But they have no choice in the matter. They are bound hand and foot.

No hue and cry should be raised in this matter. The Government is quite helpless, and cannot act as we wish it to do. Agitation is likely to create discontent and excitement, and the scenes enacted in Poona and Bombay may be re-enacted in Calcutta. Let us, therefore, bear everything with patience. It will be foolish to create a panic or a disturbance and force the Government to take drastic measures. Segregation and isolation are inevitable, and, as Hindus, we must submit to the inevitable. Let us learn to bear the oppression incidental to plague measures, as we bear the heat of the summer and the cold of the winter—with patience and resignation.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 14th, 1898

37. With reference to the plague regulations which have been enforced in Calcutta, the *Dainik-o-Samachar Chandrika* of the 14th May writes as follows:—

The plague rules in Calcutta.

The rule is that the refuse of every house should be put in a basket in front of the house to be removed therefrom by the municipal scavengers; but the Corporation should see that these baskets are not stolen. The citizens have been asked to destroy rats by setting traps, but there are rats which defy traps. To administer poison will be attended with great danger, not only because the poisoned sweets intended for rats might be eaten by children, but also because very offensive will be the stench of rats rotting in their holes. The belief that poisoned rats do not die if they get water to drink may not also be altogether baseless. Thus, it is not easy to destroy rats. The *bustees* should be kept clean, for it is there that cholera and other epidemics break out most readily. It is, however, very difficult to convince the *bustee* population of the efficacy of sanitary measures, for the lower orders do not generally listen to the advice of

their superiors. The question is who is to undertake the task of conciliating the *bustee* people? Hospitals will be erected for the rich in every ward, though all will have to subscribe towards the cost of their maintenance. Those who have isolated or separate rooms in their houses will be allowed to set up private family hospitals with the sanction of the Municipal Chairman. But most houses are now all but empty owing to the absence of the female members and there is hardly any necessity for making separate arrangements in them. Indeed, many houses which have two or three inmates in lieu of 25 or 30, may safely be regarded as fit for segregation purposes; and a general order may be passed to that effect. This is a duty which should be undertaken by the Ward Committees which can more easily secure the sanction of the Chairman of the Corporation than the owners or occupiers of the houses themselves.

38. The *Sulabh Samachar* of the 14th May thus comments on the incidents of the plague riot in Champatala on the 12th instant, in which certain municipal employes were mobbed and a plague ambulance van was reduced to ashes:—

SULABH SAMACHAR,
May 14th, 1898.

The educated classes on the plague operations. It is a wonder that the educated classes cannot convince the illiterate and rowdy people of the town that unlawful assemblies or opposition to the authorities can only offend the latter. Let every educated man in the city do his best to explain all this to the ignorant. When eminent doctors declare a case of illness to be plague how do you, ignorant people, know that it is not, and why should you break out in riots? We expect patience and moderation in the authorities and co-operation from the educated citizens.

39. The same paper says:—

SULABH SAMACHAR.

The duties of a paternal Government in a crisis like the plague.

Police or military assistance may be obtained in making arrests; but whether such arrests are countenanced by the law should be determined by wise and gentle people. It is not easy to disabuse the illiterate of any wrong impressions they may form. It is only love and gentle treatment that can bring them round; discoursing and argumentation will fail with them. The new Lieutenant-Governor appears to have taken up a paternal attitude, and much is, therefore, expected of him. He has arranged for Ward Committees and home segregation, and issued strict orders that neither the police nor the military shall enter any house. Sir John Woodburn is thus acting in a truly *Ma-Bap* spirit. He, however, should have near him men like himself, for if this work is to go smoothly on, it must be done in the spirit in which he would do it. It is to be hoped that Sir John's following will gradually increase.

Let the English Government settle once for all its relations with the subject people. There are, even in Calcutta, thousands who are so ignorant and unruly as to require swords and bayonets to keep them in check, or a paternal attitude on the part of the Government to remove their suspicions. The English are certainly fond of the bayonet and drastic laws to help them in governing the country. But we can assure them that if with their fingers they wipe the tears in the eyes of their subjects, they will convert wolves into sheep. If the officials go among the people, with a real desire to be their *Ma-Bap*, they will see that there is no necessity for recourse to force. And this is true as regards even the rowdy Mahammadan. It is a fact that even he is not a stranger to the softer and nobler feelings within his own home. There he too loves and reveres. Not to speak of human beings, even brutes are tamed by kindness. What we propose is that English officials should visit the lanes and by-lanes of the metropolis without fear of molestation, and what now seems impossible will become possible. It is God's law that kindness begets kindness. Let not the Government delight in severity; let it treat its subjects as its children, and the result will be all that can be desired. If the people of Calcutta even now come to regard the Government as *Ma-Bap*, riots will cease, and those that have fled will become as eager to come in as they were to go out.

40. Speaking of the release of the Natu brothers, the *Sanjivani* of the 14th May says that people are unable to penetrate the mystery which surrounds their arrest and release.

SANJIVANI,
May 14th, 1898.

The release of the Natu brothers.

41. The same paper says that the Bombay Government has established a Press Committee at Poona with the City Magistrate as Chairman, and two official and two non-

SANJIVANI.

Press censorship at Poona.

official members. Copies of all the local vernacular papers will have to be sent regularly to the Committee for the perusal of and discussion by, the members. Henceforward the editors of Poona newspapers will have to write in conformity with the orders of this Association. But if they cannot express their own independent views, they should at once stop writing.

SARASWAT PATRA,
May 14th, 1898.

42. The *Saraswat Patra* of the 14th May has the following in connection with the plague panic in Calcutta:—

Calcutta in the plague.

It is fortunate that Sir John Woodburn is now at the helm of affairs and is adopting every judicious measure to pacify the people; otherwise there was no knowing what Calcutta would have come to to-day.

SARASWAT PATRA.

43. The same paper has the following on the subject of plague inoculation:—

The feeling against plague inoculation.

It is hard to account for the strong popular feeling in Calcutta against plague inoculation. The people have no objection whatever to vaccination. Inoculation is a prophylactic measure of fairly proved efficacy against a disease far more dangerous and malignant than small-pox. Government has not thought fit to make it compulsory, because the evidence in its favour is not so strong as the evidence in favour of vaccination. And yet the very name of inoculation has caused all this extraordinary panic and rioting in the town.

We had thought that it was hardly necessary to vindicate the intentions of the Government. It is hard to decide which to admire most, the justice or the candour, of the prevalent insinuation that Government wants to poison people who may escape from the plague. Government is doing everything that money and science can do to help the people out of this plague. Under the circumstances, it would have been even justified in making inoculation compulsory. We, ignorant Indians, should have, above all things, implicit faith in our paternal Government.

Government has not made inoculation compulsory. People may get inoculated if they choose. The operation does no violence to religion or custom. There is no objection whatever against it. All this ought to be pointed out to the people. They know nothing whatever about the nature of the disease and the efficacy of the operation. This ignorance is at the root of these disturbances. We consider it incumbent on the Government to publish in all the vernaculars, notices or short pamphlets explaining all this to the people and to see that the vernacular press circulates correct information on these points.

CHINSURA
(BARTAVAHA),
May 15th, 1898.

44. The *Chinsura Bartavaha* of the 15th May says that the Government has undoubtedly earned popularity by releasing the Natu brothers, and that it is a matter of congratulation that its eyes have at last been opened to the wisdom of this proceeding.

The release of the Natu brothers.

DARUSSALTANAT AND
URDU GUIDE,
May 16th, 1898.

45. The *Darussaltanat and the Urdu Guide* of the 16th May says that the plague notifications have reduced Calcutta to a state of disorder. At such a juncture the presence of Sir John Woodburn must be considered as a divine help to those poor men who are unable to leave Calcutta for want of money. If the plague really breaks out in Calcutta it is only Sir John who will have the moral courage to tell the Government of India not to enforce the plague rules in such a way as will interfere with the rites and religions of the inhabitants of Calcutta.

Sir John Woodburn and the plague.

HITAISHI,
May 17th, 1898.

46. The *Hitaishi* of the 17th May has the following on the plague in Calcutta:—

The Bengal Government in the plague.

Scare after scare—plague, inoculation, house-to-house visitation have wellnigh denuded the town of its inhabitants. Trade is almost at a standstill. The assurances of the Government have not had much effect on the people.

Government should have consulted all the best doctors of the town on the subject of plague and the plague measures to be adopted, instead of putting implicit faith in Professor Haffkine alone.

The people may be wrong in getting an unreasonably alarmed over inoculation, but the Government does not seem to be justified in advocating the measure in the way it is doing. It is not certainly unimpeachable morality to tie an

enticement to inoculation. Does not the enticement amount to making inoculation compulsory, for the upper classes at any rate? Professor Haffkine's cholera inoculation has, on his own showing, proved a failure. His plague inoculation is still in its experimental stage. Instead of employing an enticement, Government should have asked the leading citizens of Calcutta to set an example by inoculating themselves as Raja Benoykrishna has done.

47. The *Pallivasi* of the 18th May has the following on the plague in India:—

PALLIVASI,
May 18th, 1898.

The plague and plague measures.

The plague has been troubling India for the last two years. Have doctors been up to this time able to do anything towards discovering its true cause and treatment, beyond writing lengthy reports? Cannot Government yet see its way to give up for good its needless fuss over this visitation? For, so far as sanitation is concerned, the people are now well enough acquainted with it and do not require laws to compel them to it.

And is segregation so very necessary? Is not medical opinion divided on the question of its efficacy? The Hindus want to die among their own folk. Is Government justified in denying them this last solace?

Lastly, as to inoculation. Are medical authorities, here and in Europe, agreed as to its efficacy? Why, then, ask people to submit to it? If Government first asks educated men to set the example the matter will become easier. People now willingly get vaccinated. The assurances of the Lieutenant-Governor that inoculation is not compulsory should be acted on to the letter.

That Government wants to stamp out the plague is not doubted. But then gentle instructions will do much more than stringent laws. The police have still some powers left them to enquire into plague cases. They have already overstepped their limits in Midnapur. Government should consider all this.

VI.—MISCELLANEOUS.

48. The *Kasipur Nivasi* of the 12th May has no doubt that the *Bangavasi* is the only conservative newspaper representing the Hindu community.

KASIPUR NIVASI,
May 12th, 1898.

49. The *Basumati* of the 12th May publishes the following proclamation which has been issued by the followers of Ramkrishna Paramhansa:—

The proclamation of a Hindu religious sect in connection with the plague.

(1) The followers of Ramkrishna will do all in their power to help the citizens of Calcutta in battling with the plague.

(2) They will, if necessary, sacrifice even their lives in nursing the plague-stricken if plague actually breaks out in Calcutta.

(3) The people should not get uneasy or anxious. They should rely on heaven and help those who are trying to help them.

(4) There is no particular ground for the panic that has seized upon the people. The disease has not appeared in Calcutta in as virulent a form as it did elsewhere.

(5) All should therefore combine to work and lead pure lives.

(6) (a) Everything should be kept clean.

(b) Nourishing and fresh diet only should be taken.

(c) Everyone should keep himself in good humour; for death comes but once, and it is only the cowards who die many times before death.

(d) Fear never leaves the evil-minded; no one should, therefore, commit wrong in this crisis.

(e) Even householders should lead ascetic lives.

(f) No one should believe in *canards* or bazar gossip.

(g) The English Government will never introduce compulsory inoculation; those who like may, however, submit to the operation.

(h) A hospital will be erected by the followers of Ramkrishna, who are not rich and who will not, therefore, seek safety in flight. Patients will be treated with every regard for caste, religion, and sex.

(7) If one has no other friends to apply to or no other shelter to seek, he should inform the followers of Ramkrishna, who will at once do the needful.

BASUMATI.
May 12th, 1898.

Causes of plague and pestilence
according to Charak.

50. The same paper quotes a dialogue between Atreya and Agnikesh from the Charak Samhita explaining why a plague or pestilence visits a country and how it can be overcome. It is said that the desolation of populous places is due to an unnatural or perverted condition of the three elements—air, water, and earth—a perversion which is brought about by increase of sin. Prognostications, however, are not wanting to warn men of such a calamity as the plague. Among others, the following may be noted—the air becomes unnatural, very violent, dry, cold, hot, whirling, howling, smoky, and damp. The water emits a foul stench, becomes coloured and muddy and is forsaken by the water-fowl. The earth becomes damp, coloured, and muddy; rats, mice, and other animals multiply; crops wither; birds caw and cackle at all hours; and dogs bark incessantly. Virtue, modesty, and truth are scarcely found. There are frequent earthquakes and falls of meteorites. The seasons are changed in character. When all these happen and pestilence appears in a country, people should adhere to truth, show kindness to all, spend in charity, offer *puja* and sacrifice to the deity, seek the company of *sadhus*, (pious men) ascetics and other good men, follow the advice of sages, and keep themselves pure. They should also know that those who have skilful physicians and genuine medicines to depend upon have not much to fear.

BASUMATI.

51. The same paper has a long article on the attitude of the *Bangavasi* in the question of the plague, in the course of which the writer says:—

The *Bangavasi* newspaper on the plague.
The Government is doing its best to allay the panic among the people, and Sir John Woodburn is repeatedly assuring the public that plague will soon be got under. But the *Bangavasi* says otherwise. According to it, the epidemic will spread all over India, and as it has appeared in the metropolis, it will find its way to remote villages, whither the Calcutta people have gone. The plague will not remain confined within municipal areas, but will claim victims everywhere in Bengal, Bihar, and Orissa. The *Bangavasi* knows full well that such writing will strike terror into the minds of millions, and that is why it exclaims—"Brother, why leave Calcutta, Calcutta and the mufassal will fare alike; for the conflagration is not confined to the metropolis, but has spread in all directions. There is virtually no escape!" What a pity that the *Bangavasi* should dance in the midst of such a conflagration!

We do not know in what terms the people will speak of the *Bangavasi* when they will read the above. The reason why it is so glad at the approach of this dire calamity should be stated. Two of its columns are taken up with an advertisement of Messrs. B. Basu & Co's. plague remedies, asking people to buy the two medicines—one preventive and another curative—which the firm is said to have prepared at great cost and on scientific principles. The price, postage, and packing charges are given, nor are doctors' certificates omitted.

Now, who is this B. Basu, and whence does he come? The most eminent scientists of modern times have failed to discover any remedy for plague, but B. Basu, who is not known even in the veterinary sphere, pretends to have achieved the feat. Many people suppose that behind the firm of Messrs. B. Basu & Co. is one J. Basu, who, too, has no medical credentials. Public donations to the amount of two lakhs have been solicited to enable J. Basu to erect a house for the *Bangavasi*, and this new dodge of a plague remedy is being probably played as a part of that scheme. It is not a light thing, however, this playing with men's lives.

HITAVADI,
May 13th, 1898.

52. The *Hitavadi* of the 13th May has a cartoon ridiculing the proprietor of the *Bangavasi*, who has advertised plague medicines in his paper. Men, women, and children

A plague cartoon.
are shown flying pell-mell from the town, while a Babu, holding up two bottles of medicine, marked 1 and 2, is exhorting them to stay and buy his drugs. The cartoon is headed by the lines:—

"One man's adversity is another man's prosperity.
"Plague medicines! Procure two bottles of the same before the whole stock is exhausted."

The letter-press is as follows:—

WHY DO YOU FLY ?

(1)

Brethren, why are you flying away?
Segregation is terrible only in name;
There is nothing serious about it.
Why, then, are you flying away?

(2)

The violence of the disease, the rigour of the inspection,
The inoculation scare and panic—
All these will make things topsy-turvy.
Drastic measures will level down all inequalities.
Why, then, do you fly ?

(3)

I come with bottles in my hand.
Procure two bottles of my medicine and keep them with you.
Bottle No. 1 is a prophylactic,
And bottle No. 2 will drive the disease beyond the seas.
Why, then, are you flying away ?

(4)

The drugs that are in my bottles are homœopathic;
A few drops thereof will drive the plague away.
They will cure the patient before curing his plague.
My terms are strictly cash.
Why, then, do you fly ?

(5)

Learn to know the genuine drug from all that spurious is.
Buy two bottles of my drugs in time.
Procure them before my whole stock is finished.
There is nothing like them under the sun.
Why are you, then, flying away ?

(6)

These drugs are not taken only by my "she;"
By the *Kumudini* (lily), that is, of Kalachand;
So I am living in separation from her,
And the world appears to me drowned in darkness.
Why, then, do you fly ?

(7)

My "she" has left the town,
And I am in a hurry.
But still I am eloquent,
And words in torrents are issuing from my mouth.
Why, then, are you flying away ?

(8)

Look sharp and make haste;
Take two bottles at once.
Those who will buy or use these drugs
Will at once salvation find.
Why, then, do you fly ?

53. According to the *Sanjivani* of the 14th May quite a sensation prevails
Anti-native feeling among among the Anglo-Indian community owing to the
Anglo-Indians. murder of a European by a mob at Howrah. The
Anglo-Indian papers, which have raised the cry of European life in danger,
now that everywhere in India the low class people have taken to assaulting
European ladies and gentlemen, demand that such offenders should be
punished most severely. This tempest in a teapot has been raised simply
because a few Europeans were assaulted in and around Calcutta during the

SANJIVANI,
May 14th, 1898.

Tala and plague riots. No one feels any sympathy with the rioters, who should without doubt be adequately punished. But it is a matter of regret that no Anglo-Indian gentleman is awakened to a sense of justice when he sees his countrymen and soldiers going about the country playing with the lives of natives and getting off scot-free with the aid of a European jury.

BANGAVASI,
May 14th, 1898.

54. The *Bangavasi* of the 14th May has a cartoon. Four European doctors are clamouring and fighting over the plague question. The letter-press runs as follows:—

The doctors on the plague bacillus.

THE DOCTOR DIFFICULTY.

Doctor No. 1.—Take what I say as true. Here is the plague bacillus.

Doctor No. 2.—Confound your eye! (*literally*, let your eye catch fire) Is this bacillus? This is a tadpole, a tadpole.

Doctor No. 3.—Don't fight among yourselves. What we shall say will be accepted as true. Why, then, fight?

Doctor No. 4.—What do you say? Confound my eye! I give you a black eye. Great, indeed, is your presumption. We have fire burning in our stomachs and not in our eyes as you say.

DARUSSALTANAT AND
URDU GUIDE,
May 16th, 1898.

55. The *Darussaltanat and Urdu Guide* of the 16th May says that it has become a fashion of the day to lay every blame at the door of the Musalmans of India. When the frontier tribes rose against the Government, the risings were attributed to inducement by the Indian Musalmans. Some so-called leaders are trying to unite two hostile elements, Hindus and Musalmans, for the purpose of opposing the operation of the plague regulations. If these *dhootiwala mahasayas* succeed in doing so and the ignorant Musalmans oppose the plague regulations, these men will call the Musalmans rebellious and disloyal in the next sitting of the Congress. Our present Lieutenant-Governor will by and by come to know the character of these men. The Hindus and Musalmans have always been at daggers drawn, and they are now irreconcilable. It is not at all possible that the cause of the Musalman flight from Calcutta is the same that has been reported in the *Statesman* of the 11th May, that is to say, that the Musalmans came to know that the Government would kill all its Musalman subjects who might help Russia, the Sultan's friend, when she would invade India. We do not hesitate to say that the report has no foundation whatever in fact. This report must have been manufactured by some enemy of the Musalmans. It seems that certain Bengali Babus have, with the deliberate intention of creating fanatical excitement among the Musalmans, manufactured this report. When the poor, excited Musalmans, upon whom every *bazar gup* has the same effect as telegraphic messages have upon educated Babus, will fall out with the Government, the Babus will get a good opportunity of witnessing a scene of bloodshed and carnage and of laughing over the folly of the Musalmans.

Hindu machinations against Musalmans in the plague.

URIYA PAPERS.

UTKALDIPKA,
March 19th, 1898.

56. The *Utkaldipika* of the 19th March is sorry to state that the open space before Kadamrasal, in the Cuttack town, is going to be converted into a stable, much to the detriment of public health. That open space is generally resorted to by the public, specially during the Muharrum festival, when all the *tajias* of the town are seen collected there in the morning following the *katal-ka-rat*. The writer hopes that the local authorities will take immediate steps to remove the nuisance.

An apprehended nuisance in Cuttack town.

UTKALDIPKA.

57. The same paper regrets to observe that the proposed abolition of Cuttack as a centre of mukhtarship examination is not at all desirable, and may be deferred till rail-communication is established between Calcutta and Cuttack.

Cuttack as a mukhtarship examination centre

UTKALDIPKA.

58. The same paper states that the terms of the *kabuliyat*, which the Settlement Officers are trying to secure from the zamindars of Orissa, have made them very uneasy. They are willing to pay the increased *jama*, but they cannot allow their rights

The Orissa settlement.

to be taken away by signing a kabuliyat, whose conditions, to say the least, are rigorous, exacting, unlawful, and unreasonable. The condition that if the zamindars realise increased rent from the raiyats, their zamindaris will be made *khas*, is looked upon as preposterous. The condition about the right of Government to mines, stones, &c., on or within the lands of the zamindars is looked upon in the same light. In view of the fact that lands in Orissa are generally subject to high floods, which destroy crops and convert cultivable lands into sandy tracts, the condition about embankments is looked upon as oppressive. That the zamindars must not claim remission even if famine and flood devastate the land, is considered as cruel and ungenerous. That Government may remove the embankments at its sweet pleasure and may not be liable for the consequences of such removal, even if vast tracts are converted into sandy wastes, is considered as very uncharitable. That Government will work the mines which belong to the zamindars, who will afford every facility for such work and will not claim compensation or remission of revenue even if large areas are occupied by mining roads or workshops, is considered both selfish and oppressive. The *Uriya and Navasamvad* of the 23rd March and the *Samvadvahika* of the 24th March support the above observations.

59. The *Utkaldipika* of the 26th March approves of the arrangements which the Madras, Bombay, and Calcutta Congress Committees have made for a regular, cheap and

The Congress.

authoritative supply of important Indian news to the British Congress Committee at London by means of telegraph, and observes that the circulation of correct information regarding the popular side of Indian questions among the British public must secure their sympathy in behalf of the Indian people and must counteract the baneful influence of the official version of any Indian question, which is generally found to be one-sided and incomplete.

60. The same paper is sorry to find that the Government of India is not looking after its finances properly and is always willing to increase the national debt. The writer believes that there is practically nobody upon whom the responsibility of looking after and controlling Indian finance rests and that the Indian Government may, one day, suddenly find itself launched into bankruptcy.

Indian finance not looked after by Government.

61. The *Uriya and Navasamvad* of the 30th March complains of want of drinking water in the interior of the Balasore district and points out that unless it rains soon, many men and women will suddenly find themselves in the midst of an agonising water-famine. Its contemporary of the *Samvadvahika* of the 31st March makes a similar complaint, and adds that the cattle are leading miserable existence for want of drinking water and fodder.

Water-scarcity in the Balasore district

62. The *Utkaldipika* of the 2nd April is informed that the zamindars of Orissa are signing the kabuliyats after filing objections against conditions 5, 7, and 11. They insist that Government should consider these objections in full, revise the conditions in the light of the objections, and have new kabuliyats executed at an early date.

The Orissa settlement.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 21st May 1898.

UTKALDIPKA,
March 26th, 1898.

UTKALDIPKA.

URIYA AND
NAVASAMVAD,
March 30th, 1898.

UTKALDIPKA,
April 2nd, 1898.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and faint horizontal lines near the bottom edge. A dark, irregular shadow is visible along the right margin, suggesting the page is part of a bound volume.